

THE BAPTIST.

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By agreement the B. Y. P. U. is to pay the traveling expenses of the Sunday School field man, Landrum That "Hat Leavell. The Executive Collection." Committee of the B. Y. P. U. requests and urges all churches to take a "hat collection" for this purpose on the first Sunday in December. This expense, added to other essential items of expense necessitates the raising of \$600, \$368 of which was subscribed at Oxford. Now let all the churches just take a "hat collection" and send the proceeds to Rev. W. M. Burr, treasurer, Greenwood, Miss.

"For ye were sometimes darkness, but now are light in the Lord; walk as children of the light." Eph. 5:8.
Walk as Light. The regenerated man was not only once in darkness but he was darkness; his influence was to lead others deeper into sin. That is now past and he is to have no more fellowship with the workings of darkness. He has been made anew; that which was once darkness has become light in the Lord; but it is only as he is obedient in spirit and act that he is walking in the light. Inconsistency on the part of Christians wields a most baneful influence on the world, and only eternity can tell their power for evil.

We saw an elaborate invitation to a "swell dance" recently, and looking over the names on it we found several names of church members of very bad reputation for Christians; the names of some men known to be libertines, and we frankly confess some very respectable people were mentioned also. But think of this. Two of the number were prominent in church work, one an ordained officer in a church, and the other a teacher in Sunday School and an officer of a society of the church. Do you suppose these church officers will ever have an opportunity to claim this promise: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely."

The third Sunday in November has been set apart and is generally observed in England as Temperance Sunday. Many countries throughout the world are more or less observing the day. It is Sunday before Thanksgiving Day in our country. While it will not do to depend on set days for the accomplishment of what ought to be done along the various lines of Christian work, yet these days are forceful reminders of what Christian people ought to do. It would be a fine thing if every

pastor in the land would avail himself of that day for preaching a thoroughly prepared sermon on the ever-appropriate theme of temperance. We feel that it would not be a thing amiss to suggest such a course to the Baptist pastors in the State. There should be no stone left unturned in the creation and cultivation of the temperance sentiment. If Mississippi is to have a state-wide prohibition law enacted at the session of the legislature to convene in January 1904, there is much work to be done, and certainly no time to lose. The situation calls loudly for great activity against the matchless evil. The ministry must lead in the coming campaign against this formidable invader of the home, the school, the church, or the prohibition banner will trail in the dust.

"The Christian Herald (undenominational, New York) notes the liquor men's proposed campaign of education and says: Such a campaign we can almost imagine as being not unlike that waged by Diabolus against the city of Mansoul, when Eye-Gate, Ear-Gate, Mouth-Gate, and the other gates of the city had been closed against him. The campaign of the liquor men must be one to "educate" the people into a love and admiration of all that degrades and brutalizes man and effaces the image of his Maker. A campaign it must be to commend broken-hearted wives, ruined homes, neglected children; to popularize dishonesty, bankruptcy and pauperism; to uphold violence, and crime of every sort; to take all that is noble and pure and uplifting away from life, and to substitute the dust and ashes of misery, remorse and hopeless despair."

It is not easy for us to accept, in its full significance, the lesson of the poor widow and her two mites. We applaud the man who gives his thousands or millions to benevolent objects as a great public benefactor, and usually he deserves our praise, for without his thousands or millions many noble enterprises for the uplifting of humanity could not be undertaken. But these are not, after all, the really large givers. Our Lord had a juster estimate than we of the true relation of things. "This poor widow," He said, "cast in more than all who are casting into the treasury; for they cast in out of their superfluity; but she, out of her want, cast in all that she had, her whole living." When our men of large means or small means give all they have, then they can justly be called large givers. To give what one does not need and will not miss is no sacrifice, and sacrifice is of the essence of Christian giving.

"Here is a question which we cannot answer: How can it be explained that a member of a church will receive a paper for a year or more and then refuse to pay for it? We are sure of this, however. It would be just as wrong to receive a quart of milk every morning and then refuse to pay for it under any pretext. The live milk man comes until he is paid off and told to stop. Of course he does, and so does the religious paper come. A first-class religious paper costs its seller just like milk does the milk-seller. They are both in an honorable, helpful business, and people who are fair treat them just alike. Here is a hard question we would like to raise: If a man is dishonest who receives milk and refuses to pay for it, what is to be said of a man who received a newspaper and refuses to pay for it?"

We are sadly familiar with the ravages of the drink habit. They are open to every eye. But of the havoc wrought by the drug habit few are aware. It is a terrible fact, however, that the use of opium, in its various forms, is widely prevalent, and rapidly increasing. And, strangely enough, among its victims a large proportion are physicians. It was recently stated in our hearing, by one who was in a position to know whereof he spoke, that probably sixty per cent. of the medical practitioners in our large cities are addicted to the use of morphine. Many persons acquire this habit through the administration of the drug by physicians, and discover, too late, that they cannot break away from its awful tyranny. The recent story, "The Confessions of a Wife," published in The Century, in no wise exaggerates the misery caused by this insidious habit.

"And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savor." Eph. 5:2. What a fellowship! what a blessed relation! There is nothing to fear from those to whom, and with whom, we are united in Christian love. In such a company life flows as a river of peace. Christians are exhorted to so walk because Christ loved us and gave himself for us. To walk otherwise is to despise his vicarious sufferings in our stead. As Christ's offering of himself was a sweet-smelling savor to God so is our walk in love. God beholds no more beautiful sight on earth, nothing that delights him more than to see a church walking in love. Love touches the fountains of sympathy and pours forth a stream of mutual affection that sweeps away with a flood tide of good cheer all the discords of human association.

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Calling a Pastor.

Calling a pastor is confessedly a very serious business; but not more serious than important, for upon the pastor primarily depends the prosperity of the church. The pastor must be the leader in the fullest sense of the word. The pastor must set the pace in all the work. As a rule, the members will not go beyond the gauge he sets; they will often fall short of it.

In the highest and truest sense, God settles the pastor with the "flock, over the which the Holy Ghost hath made" him "overseer." But God's way of doing this is to work through His own chosen people. This He does by impressing a church in favor of a certain minister and simultaneously impressing that certain preacher in favor of this particular church. Both parties are impressed rightly as they gain all the information possible about the situation and exercise their best judgment, allowing nothing selfish to enter into the equation, but doing all for the cause. God does not ordinarily impress the heart in a mysterious way, but He allows and demands us to exercise our God-given faculties of intellect as well as those of the soul.

We offer a few suggestions which may in a general way be helpful to the churches in determining whom they should call. No general rule will fit all particular cases, but suggestions of a general character often prove helpful even in particular cases.

1. Everything else being equal, it will generally be best to call the man nearest to you. There are many advantages in this. The moving expenses will be lighter and his local sympathies stronger. Moreover, his information concerning the peculiar needs and difficulties of the new field will be in his favor. He can start his work with fewer changes in method and greater harmony than one unacquainted.

2. Select a man somewhat on an equality with the average membership, never below the average in learning, culture and general aggressiveness in denominational work. And above all, one reasonably

learned in the Word, a hard student of the Word, and "apt to teach." Do not let the age of the man figure too largely, but make his ability to do the work required the test.

3. Do not go to Europe, or even to Tennessee, to get a man. It is true that "distance lends enchantment to the view," but it frequently happens that a more intimate acquaintance, such as must come about in a pastorate, will reveal the fact that there is a misfit, which blocks the way of progress. Nothing wrong in either church or pastor; just a misfit—a failure. We frequently covet things remote, while as good, if not better, things are at our finger's touch. On this principle parents sometimes pass by better schools, go farther and settle down contented with inferior ones. But they got the trip, and there may or may not be something in the name.

When Georgia wanted to build a new State house, she went to New England for a part of the stone; and New Hampshire went to Georgia for marble and granite for her new State house, and Mississippi went to Indiana for Bedford stone with which to build her State house, when she might have done as well nearer home. But so it goes.

We have nothing against brethren beyond our borders, but make a plea for the employment of those within our State when all things else are equal. Do not risk too much on a name; nor the enchantment distance lends. As a rule get a man you know.

If you can do better, do not employ a man for pastor who is a slave to tobacco. His example will be bad and his influence dangerous to your boys, and his slavery to the weed will be very objectionable to at least some of the flock, and his total abstinence from it will be approved by every solitary member of the congregation.

It is a very difficult matter for a preacher reared and educated under different environments and accustomed to different methods of church work, to adapt himself to new methods and environments and become sufficiently identified with his new field to do really efficient work. We have known some whose pastorates were short because of those very things. Some churches get great notions into their heads, and conclude that nobody anywhere else around is large enough for them, and sometimes they import and soon find that they could have done just as well close home.

In conclusion, whatever else is done let much prayer be made for God's direction, when a church of Jesus Christ is seeking an undershepherd, for without this the entire procedure will be "a leap in the dark."

That "Mystic Seven."

The number seven is used in the literature of all Christian nations to denote fullness, completion, perfection. It is used with this meaning throughout the Scriptures. This idea grows out of the fact of the perfect completion of the Lord's creative work and rest therefrom in seven days.

Let us notice some passages in which the word is used in this figurative sense. In Psa. 119:164, the writer, to set forth the perfection of his praise, says, "Seven times a day do I praise thee." To show the length and depth to which a true child of God may go in sin and still be "kept by the power of God through faith unto salvation," it is used in Prov. 24:16, "For a just man falleth seven times, and riseth up again. In Prov. 26:16, it is said that, "The sluggard is wiser in his own conceit than seven men that can render a reason," meaning that the conceit of a thoroughbred fool is, in his own mind, far superior to the combined wisdom of seven wise men—is superior to perfect wisdom. Peter with the idea that "seven" meant fulness, perfection, went to Jesus, and said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Paraphrased it would be about this: "If my brother does his utmost in sinning against me, is it my duty to forgive him?" Paraphrased, our Lord's answer would be, "Yes; if your brother should make a perfect record of sin against you, and then this perfect record could possibly be multiplied by seventy—seventy times more than perfection itself—forgive them all." The unclean Spirit "taketh to him seven other Spirits more wicked than himself," (Luke 11:26), representing complete, absolute wickedness.

"Look ye out seven men," (Acts 6:3); "Seven churches," (Rev. 1:4); "In right hand seven stars," (Rev. 1:16); "Seven Spirits before the throne," (Rev. 1:4); "Seven Spirits of God," (Rev. 5:6); "Seven angels," (Rev. 15:1)—all presenting the idea of fulness, completeness.

Pursuing this same idea we find our Lord setting forth the doctrine that no human life is complete unless one-seventh of its time is devoted to rest in the highest sense of the word. So He institutes the Sabbath (seventh) day, and commands us to observe it, as without this, there can be no completeness in our lives.

This idea couched in the "mystic seven" is not only operative in the physiological realm, but in the physical as well. It has been demonstrated over and over that, in order for the physical life to reach its greatest fullness and efficiency, 24 hours out of every 168 must be devoted to rest. This principle reaches so far in its application as to include machinery. It has often been noticed by machinists that machinery will not only last longer but do better work when allowed to "keep the Sabbath." Physiologists assert that the heart, the great pumping machine of the body, must have rest, and that, as a fact, it does absolutely rest one-seventh of the time. It seems that nothing but the infinite can be perpetually in operation.

Chills return on the seventh or on some multiple of this number, after being broken. The most ignorant doctor in this climate knows this to be a fact, but does not pretend to know why it is so. We lay it on this "mystical seven" and that settles it, without further controversy.

In almost any direction we turn, we are

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confronted by the "mystic seven." In the science of Palmistry we meet it. There are seven lines in the hand which must be carefully read before the Palmist can reach approximately correct conclusions as to character.

In music we again meet this wonderful "seven." For really there are seven sounds in the diatonic scale, the eighth being only a repetition of the first. And again in Chromatics, we are against the ever-present "seven." When all the rays of our great king of day are passed through a prism, the result to us is the prismatic colors, or the seven elementary colors.

These enumerations might be extended indefinitely, but this is sufficient to give us a correct idea of the Bible meaning of this word of so frequent occurrence in the Holy Book.

Notes and Comments.

There is a brother a way up near Tennessee line who might be induced to "Crouch" himself down near the Mexican Gulf,

Where the warm breezes blow;
And the Crystal waters flow.

And now come the Catholics and say that, they give thanks 365 days in the year, and therefore they don't pay any attention to Thanksgiving day. This is very refreshing indeed!

Wesson has gone to Texas, Wilkinson to Missouri, Shuck is going to the Holy Land, McComb to Gloster, Culpepper to Lumberton, and—who, where and what next? Let every man be fully persuaded in his own mind and then go wherever his Lord indicates.

Following his "annual custom," Governor McMillin of Tennessee, handed out pardons to six convicts in the State penitentiary on Thanksgiving day. The men ought never forget the day, nor the man—nor God, who is more willing to pardon their sins than the governor their offenses.

Doctor R. P. Johnson, formerly of the Second Church, St. Louis, but now of the Fifth Avenue, New York, took the position at the late Baptist Congress (?) that "baptism is not essential to church membership," which shows that the "wild mus-tangs of the denomination" are kicking up a little.

The Commercial Appeal prints "A Daily Chapter From the Bible" in the right hand corner of the editorial page, in bold type. On Thanksgiving day, it was the 136 Ps. 1-26. They cull the strong, choice chapters from all parts of the Book. We commend the worthy example of this great paper to all our great dailies.

The latest news from Rome is that, the Italian General Navigation Company, at the beginning of the new year, will establish a service of fast mail steamers, from Palermo to New Orleans, to facilitate the movement of Sicilians to the Southern

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States. Here is a question not only for our Home Mission Board, but for our own State Board to look after as well, for they will pour into the piney woods section of the State by the thousands. We must meet them with the Bible.

President Elliot of Harvard says that he "has a profound contempt for any man who would not choose to labor every day as long as his strength would permit," which preachment the Commercial Appeal pronounces not only to be "false political economy, false humanity, false logic, false morality" but "dead religion."

Dr. Cranfill of the Texas Baptist Standard, seems to be a little behind with his reading. He has just read the "Leopard's Spots," and pronounces it not only a liebel upon the negro, but also upon the Word of God. His is the severest arraignment that the book has yet received. It will put several more dollars into Mr. Dixon's pocket; for people who have not read it, will do so, to see whether what he says is so or not. We have a few copies on hand yet.

It is well to remember that it is a great merit in a dessert-service to have as great a variety of shapes in the dishes as it is possible to get. The yellow bread-basket would answer for the fruit, and the cheese-dish, which should never come on before dessert, may be round, and the sugar may be passed in a low china dish of Indian red. All these porcelain pieces in color are very inexpensive, and if used judiciously will heighten the beautiful effect of any table—Conkey's Home Journal for November.

The four men who discussed "Is Baptism Essential to Church Membership?" before the "Baptist Congress," or rather "A Congress of Some Baptists," all answered in the negative. The Standard (Chicago) sees no occasion for alarm in this agreement of the speakers. But, when the two speakers appointed to discuss "The Future of the Educated Negro" agreed in their conclusion, the Standard thinks it "a fact most significant, and as we believe, hopeful." Here is a funny thing: Four men agreeing in a wrong conclusion to a question is the occasion for no alarm, while two men agreeing on other questions is the occasion of great hopefulness.

Here is another funny thing: The Baptist Argus is offering a year's subscription as a premium for the best definition of the "new baptisticism." The Atlanta preachers took a day off to discuss it. Dr. John E. White gives a definition that makes Bro. Prestridge smile all over his face. Dr. Lem. G. Broughton demurs thinking it "will reveal a spirit of centralization" that will be hurtful; whereupon the genial editor of the Argus says that "Dr. Broughton is a very busy man," "running the Tabernacle, writing books, delivering lectures, holding meetings and printing a new paper," which "explains" to the Argus-eyed

editor, at least, why Dr. B. does not agree with him. But is not John E. White a busy man too? And are not the busy men the men who know what is going on?

We are sorry to lose from our midst Brother Joseph T. Watts, who goes further south, on account of his wife's health. —Baptist Argus. Your loss is our gain. Brother Watts is now located here in Jackson as traveling freight agent for the Illinois Central Railroad. He has not only made friends among our substantial business men, and business for his road, but he has fallen right into harness with our folks and is already felt for great good. Last Sunday he taught the Young Men's Bible Class, and attended worship at the First Church, and in the evening he spoke at 7 o'clock at the B. Y. P. U. and at 7:30 addressed a large congregation at the Second Church, where he created profound interest for more faithfulness in religious matters, on the part of many. If you have any more up there like him and his, send us down a car load—and never mind about the freight either.

The Life of Christ. A Sketch.

BY A. J. AVEN.

PART VIII.

The Passion Week. Friday Continued.

The Trial Before Pilate. Matt. 27:11-31; Mark 15:1-20; Luke 23:1-25; John 18:19-1-16. In the early morning Jesus was carried from Caiaphas into the palace of Pilate. When Pilate asked the company of the Sanhedrim what charge they had to bring against Jesus, they replied that they would not have brought Him, had He not been an evil doer. Pilate then suggested to them that he turn Jesus over to them to be judged according to their own law, but they refused to do this because they had no authority to put any man to death, and nothing short of the death of Him would satisfy them. Pilate went back into the palace and, after having examined his prisoner, reported to the Jews that he found no crime in Him. The report of Pilate did not satisfy the accusing party, and they were even the more urgent, saying that He had stirred up the people, teaching throughout Judea, even beginning at Galilee. When Pilate learned that Jesus was from Galilee, he sent Him to Herod who happened to be at this time in Jerusalem.

Herod was delighted to see Jesus, for he had for a long time wanted to see this wonderful man and have Him perform some miracles. Herod questioned Him much, but the Lord answered not a word. This silence annoyed Herod who, in mockery, arrayed Him in gorgeous apparel and sent Him back to Pilate. The chief priests, rulers, and the people having been called together, Pilate reported that he nor Herod had found any reason why the accused should be put to death. But still they were not content, and when Pilate asked whom they, in accordance with their custom, would release, the noted prisoner, Barabbas, or Jesus, they vociferously demanded Barabbas. In the meantime, Pi-

late was warned by his wife to have nothing to do with that righteous man. Pilate again asked them what he should do with Jesus; they vehemently demanded His crucifixion. And finally he saw that he was unable to satisfy the people, he released Barabbas, and delivered Jesus to be crucified. He washed his hands before the multitude, saying, "I am innocent of the blood of this righteous man; see ye to it." And all the people answered and said, "His blood be on us and our children."

The soldiers then took Jesus into the palace, and having put on Him a scarlet robe, and having put a crown of thorns on His head, they bowed before Him, and in mockery, said, "Hail, King of the Jews!" and they struck Him with their hands.

Pilate then brought to the Jews Jesus still wearing the crown of thorns and purple garment, and would have set Him at liberty; but for their saying he was not a friend of Caesar's, if he did so. He therefore yielded to the pressure and delivered an innocent man, the Saviour of the world, to be crucified by an infuriated mob!

The Crucifixion. Matt. 27:32-56; Mark 15:21-41; Luke 23:26-49; John 19:17-37. Those to whom Jesus had been delivered, began their march to the place of the skull. At the outset Jesus was compelled to bear His own cross, but perhaps from the severe trials He had passed through He grew weak and faint, and they compelled Simon of Cyrene to bear the cross for Him. And there followed a great multitude of people and of women who bewailed and lamented Him. But the Master, looking into the future and moved with sympathy, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children."

Having arrived at the destined place, they crucified Him with a malefactor on either side, and they cast lots for His garments, thus fulfilling the Scripture which reads: "They parted my garments among them, and upon my vesture did they cast lots." Pilate wrote these words which were put on the cross: "JESUS OF NAZARETH, KING OF THE JEWS."

It is recorded that the Lord spoke seven times while on the cross, before His death. First, "Father, forgive them, for they know not what they do." In these words, Jesus expressed a love toward enemies, which is unparalleled in history. Second, when He said to the robber at His side, "Verily, I say unto thee, today shalt thou be with me in paradise." In these words were expressed "the power and desire of Jesus to save even the worst sinners." His third words were, "Woman, behold thy son . . . Behold thy mother." In these words was expressed "the loving care of Jesus for the temporal as well as the spiritual welfare of His own people." The favorite words were spoken from the darkness so consistent with the tragedy that had been about three hours in process of action, when Jesus cried with a loud voice, "My God, my God, why hast thou forsaken me?" As the end drew nigh, that the Scripture might be accomplished He said (the fifth) "I thirst." Then they put to His mouth a sponge full

of vinegar, and when Jesus had received it He said (the sixth) "It is finished," and He bowed His head, but with a loud voice He said once again "Father into thy hands I commend my spirit," and having said this He gave up the Ghost, and the veil of the temple was rent in twain from the top to the bottom. "At the moment of Jesus' departure there was an earthquake of such power as to rend the rocks and open the tombs, showing how Nature, the handiwork of the Son of God, sympathized with the mighty struggle that was going on. Certain graves were opened, and after the resurrection of Christ many bodies of saints that slept came forth, as if to accompany the victorious Christ, and prefigure the resurrection of the dead and the moral resurrection of the world." When the centurion saw what was done, he glorified God, saying, "Certainly, this was a righteous man."

The Burial. Matt. 27:57-61; Mark 15:42-47; Luke 23:50-56; John 19:38-42. Joseph of Arimathea, one of the councillors who had not consented to their counsel and deed asked to be allowed to bury the body of Jesus. This having been granted, he wrapped the body in a linen cloth, and laid it in a tomb where never man had yet lain. And Magdalene, and Mary the mother of Jesus beheld where He was laid.

SATURDAY.

The Watch at the Sepulchre. Matt. 27:62-66. On the next day, the chief priests and Pharisees, remembering that Christ had said that He would rise after three days, saw to it that a guard was placed at the sepulchre to make sure that the disciples should not steal away His body.

From Tennessee.

We have had some very important changes among our working forces within the last few months. Dr. A. J. Holt, who has led in the State work for nine years, resigned, and has located in Texas. His work in the State in the line of organization has been marvelous. Almost every Association is working in perfect harmony with the Convention. Many new church houses have been built and dedicated, and in some destitute points strong organizations are now at work. Every denominational interest was well and wisely guarded. Dr. Holt left the field taking with him the esteem and sincere affection of all the workers.

Dr. W. C. Golden, of Nashville, has been chosen to succeed him and has entered upon his labors. The prospect is auspicious for a successful year's work—a forward move all along the line. When we read of the wonderful convention in Texas, just closed, we feel ashamed of the little we are doing. It is not known yet who will succeed Dr. Golden at the Third Church, Nashville, but that splendid body of Christian workers will not long be without an under-shepherd.

Rev. J. H. Anderson has been called to the care of the church at Trenton. He has done a fine work at Sweetwater. Rev. J.

H. Butler resigned at Trenton and will probably accept work in Virginia.

Rev. Ross Moore leaves the Highland Avenue Church at Jackson and goes to Pine Bluff, Ark. Bro. Moore is one of our most brilliant young preachers, and we dislike to lose him from the State.

Rev. Oscar Haywood has accepted a call from the Watersburg Church Conn. and has removed to that State. The First Church, Jackson, has not succeeded in procuring his successor. They made an effort to move Dr. John O. Rust from Nashville but failed.

This scribe resigned the work at Paris, after a successful pastorate of nine years and has accepted the work at Springfield. The church at Paris has not procured a pastor yet. It is one of the best churches in the South. When leaving they covered the retiring pastor with a magnificent suit of clothes and many other kindnesses which need not be mentioned. They know how to treat a preacher.

Rev. J. B. Lawrence now at Brownsville, recently from Mississippi, is leading that excellent church to great success. He is a splendid preacher and a fine organizer. He has been made Chairman of the Board of Ministerial Relief. Rev. Fleetwood Ball was called to the church at Lexington but declined and remains with the churches he has been serving for nine years.

Our schools are forging ahead. The Southwestern Baptist University, with Dr. G. M. Savage, President, is enjoying large patronage—about all the room occupied in the buildings. Carson and Newman College, at Jefferson City, has had the most prosperous session of its history. The President, Prof. J. T. Henderson is planning for larger things and for more room.

At the recent convention in Humboldt, an education commission was created looking to the federation of all our colleges. Taking as an example, the work done along this line in Texas, and the glorious success attained there, all our colleges ought to be correlated. Did you hear that earnest and intensely practical speech of Dr. J. M. Carroll at Asheville last May? It was thrilling.

MARTIN BALL.

Springfield, Tenn.

Read for Yourself.

We wish to call attention of the readers of THE BAPTIST to the necessity of reading the Bible for themselves and not take for granted "it is true because the preacher said so."

Not long since a preacher in the pulpit read from Joshua xx 14-26—Joshua's parting advice, and the reply of the people; and then read from Judges 11:11-15 to show the wickedness of Israel. After reading both incidents he put both incidents under one heading, and proceeded to assert that these people that had made such vows—to Joshua had "apostatized." Now the word plainly says "there arose another generation after them" etc.,—which our S. S. Literature shows to be more than three hundred years after Joshua's parting advice. Josh. xxiv 11-26.

At his next service he quoted from Luke 10:20—"but rather rejoice because your names are written in heaven," and asserted that Judas was one, and that "his name was in the Lamb's Book of Life," at that time. Now if we read the 17th verse of this chapter we find these words: "And the seventy returned again with joy," etc.—Seventy disciples and not the twelve apostles that are mentioned in 9th chapter first verse.

Again let us assert it is not our privilege, but our duty to read for ourselves and find consolation in such passages as this: He that eateth this bread shall live forever.—John 6:58.

H. A. J.

Enlarge the Pastor's Salary.

This plea is in behalf of God's faithful and self-sacrificing messengers to the churches. The Lord Jesus hath "ordained that they which preach the gospel should live of the gospel." Those who in imitation of apostolic example give themselves "continually to prayer, and to the ministry of the word" ought to have a living salary.

What is a living salary? Surely it is not that upon which a bare existence may be sustained. It is not even that upon which one can support an average family in a reasonable degree of comfort and health. It is an income large enough to provide a respectful and useful existence.

It is a fact that in this sense not many of our Baptist pastors receive a living salary. It is safe to say that only a few, with the closest economy, are able to provide the comforts of life. If any of them furnish luxuries it is done from incomes outside of the salary. In the families of the great majority, especially in our towns, the income is below the point of economic living. The average salary of our ministers, especially in the country districts, is less than two dollars a day. It has always been a marvel how these men live and educate their children and keep out of debt, and yet they do it. No other class of men can do so well on so little.

There are many good reasons for enlarging the pastor's income, only a few of which can be set down in this paper. Some of them have special force just now. In the past few years the cost of all the necessities of life has increased from twenty to forty per cent. Pastors cannot do good work on insufficient and improper food, because of the lack of vitality. They cannot render the service expected of them if they are unable to make suitable provision for their families. They must pay their debts or lose their reputation and usefulness. No excuse will be accepted. They must dress so as not to attract attention and excite remark in pastoral visitation or public ministrations. They ought to have, they must have, fresh books. He who ceases to learn cannot teach. If the pulpit is empty the pews will not be full. Pastors may do without bread, but they cannot dispense with books. The dead line is not drawn by years. Preacher's books are

costly. There is a louder call than ever for their attendance upon associations, conventions and other meetings. They are expected and often required to attend these meetings. They must be "given to hospitality" and to beneficence. In many ways they are compelled to incur larger expenses than ever, and many which others escape. They ought to be allowed and enabled, they ought to compel themselves, however small the salary, to put away something for the "rainy day," which is sure to come and remain.

The churches owe it to themselves to enlarge the salaries of their pastors. They are no mere hirelings, but such an expression of appreciation will inspire them to better service, and enable them to render it. It is a business maxim that poor pay means poor service. It is a fact that many preachers are so reduced by insufficient support that they cannot render the service they ought and would be able to give under other conditions. A man whom the Lord "puts into the ministry" will preach the gospel on insufficient support, and even with no support from others; but the congregation which demand his time ought to give him a living salary. Not long since a successful business man unasked increased the pay of his clerks by twenty-five per cent. No one needs to be told that they rendered better service. No wise laborer will ask an increase of wages; he will strive to merit it. A wise employer does not wait to be asked. Are the men of this generation always to remain wiser than the children of light?

That for which I plead can be done, and easily. Almost every member of our churches could enlarge his contribution. The pastor would honor him, and God would bless him. Paul was writing about ministerial support in Gal. 6:6-8 when he said: "whatsoever a man soweth, that shall he also reap." One dollar increase from 200 members would not be much for each one, but it would mean so much to the pastor. Not long since a pastor resigned his charge. The church "coveted the best gifts." In order to get the man desired, they largely increased the salary. The new pastor deserves and will need the enlarged remuneration. But if the resolutions proclaiming the ability and fidelity of the departing pastor were true he should have had better treatment. Put a new man in the pulpit, but often it is best to let the old pastor be that man, renewed by kind and merited consideration.

What ought to be done can be done. How? There is no ministerial union, like labor organizations to go out on a strike until all its members are paid a living salary. God's messengers will not do this. They work with other ideas and from higher motives. Sometimes a pastor strikes, but he strikes alone, and after he has been struck hard. This matter is of pressing and immediate importance. We ought to meet the emergency. This is the season for making arrangements for another year. Can there not be a universal movement among the churches? If some wise and liberal and determined man or

woman in each church will undertake the enlargement of the pastor's salary it will be done. I plead in behalf of God's faithful servants and their self-sacrificing wives, in the name of Christ, and in the interest of His kingdom. I am not writing to fill up the paper. I sincerely desire and earnestly pray that something may come of this appeal.

H. F. S.

That Christmas Jug Again.

A friend of mine asked me the other day, "Isn't it time for your annual article on The Christmas Jug?" Well, I suppose it is; and I am willing to write one annually if I can keep one man a year from heaping insult upon the name of the blessed Master by celebrating His birthday with a jug of whisky. Judas Iscariot betrayed his Lord for thirty pieces of silver; the Jewish Sanhedrin insulted Him with a mock trial and scorned witnesses; the Jewish mob howled for His crucifixion; and the Roman soldiers clad Him in mock royalty, and pierced His patient brow with the thorns of a mock crown; but it was left for this modern age to reach the climax of infamy and insult when men who profess to love His name and to be saved by His blood, send away for a jug of whisky with which to celebrate His birthday.

It is sad at any time that Christians should drink intoxicants, but that they should make the Master's birthday the one day of all the year for indulging in such sin is unspeakable. Brother, if you are going to do sinful or even doubtful things, in the name of decency select some other day. Don't add insult to injury by selecting the Master's birthday for a day of special sin.

B. G. LOWREY.

Tolosa, Texas.

DEAR BRO. BAILEY:

Please allow me the privilege of speaking a few words to the brethren in dear old Mississippi. I closed my work on the 30th of Oct., and started for Texas on the 4th of Nov. It has been raining most of the time since our arrival—high waters and muddy roads has prevented travel generally, crops are very short, both corn and cotton. I have not learned very much about the religious status of this section—am sure that in some sections they have "divisions and offenses contrary to the gospel."

I am arranging for the winter. Am going to house in closely, and rest my voice with the hope of being able to resume work in the spring, if the way is open. I shall ever feel a deep interest in the cause among Mississippi Baptists especially. I never expect to have so many warm friends in Texas as I have in Mississippi. Hope that peace and harmony may prevail in all departments of your work in the State. I have tried to "follow peace with all men." My relation with the State Board, and Bro. Rowe especially, have been very pleasant. God bless them.

H. L. FINLEY.

Up the Thames River From London Bridge to Hampton Court.

JOHN T. CHRISTIAN.

2.

The river winds considerably from Chiswick, so that the mile and a half by road is doubled by water. On the middlesex side is the old town of Brentford; of which George I was so fond. On the sunny bank is the pretty suburb of Kew, which offers two attractions; the beautiful gardens perhaps the finest botanical gardens in the world, established by the Princess Dowager of Wales in 1760; they occupy seventy-five acres. The great palm house is three hundred and sixty feet long. In front is a beautiful ornamental lake, tenanted by numerous variety of ducks, swans, pelicans, cormorants, etc. Several of the Conservatories and the museum are of great value to students. Among the striking objects of the garden is a Flagstaff, a hundred and fifty-nine feet high, the trunk of a California pine, said to be the longest piece of timber in the world. Napoleon's Willow, about fifty feet high, when planted in 1825 was a small twig cut from one of the trees which overhung the Emperor's grave at St. Helena. The pleasure grounds, formerly the Park of Kew Palace, are laid out with paths and flower beds of rare beauty. A very prominent object is the Pagoda, a tower of the Chinese pattern a hundred and sixty-three feet high. Near this Pagoda is a building containing over six hundred paintings, illustrating the flora of the world by Miss North. Kew Palace, where Queen Charlotte died in 1818 and a favorite residence of her son, was built in Elizabeth's reign and was at one time the residence of Queen Carolina, wife of George II. In 1898 Queen Victoria threw open to the public the palace and the grounds adjoining the Queen's Cottage. They comprise about fifteen acres and are noted for their fine beeches and abundance of wild birds. Gaiusborough, one of the greatest landscape and portrait painters of England and other celebrated persons are buried in the Parish churchyard. Near is the Cambridge Cottage, the residence of His Royal Highness the Duke of Cambridge. Leaving Kew, the river runs between Old Deer Park, now open to the public in which is the Kew Observatory and the grounds of the Sion House property of the Duke of Northumberland, which was a nunnery in the reign of Henry VIII. The gardens are extensive and beautiful. There is a noble avenue of trees and a public footway across the park. Conspicuous on the summit of the house is the famous lion which formerly stood above the Duke's town house at Charing Cross.

Farther on we reach Richmond; there is no place in the environs of London more attractive than this beautifully situated town. The View from Richmond Hill extends over the valley of the Thames which winds among meadows and woodlands and charming undulations has been celebrated by poets and depicted by painters, who seem never to have wearied of its tranquil charms. On the front of the hill,

sloping down to the river, the Dukes of Buccleuch had their pleasure gardens attached to the Buccleuch House. It has been purchased by the local authorities and the public can wander at will about the gardens and enjoy the lovely views they command. The parish church dedicated to St. Mary Magdalene contains the tombs of Thompson, the poet, who lived for many years at Kewfoot lane; of Kean, the great actor, to whose memory there is a medallion on the outer wall of the church. The tomb of the Earl of Fitzwilliam, who founded the museum which bears his name in the Cambridge University; of Dr. Moore, the father of Sir John Moore; and of Barbara Hafland, whose moral tales were at one time very popular. Richmond Park was enclosed and laid out by Chas. I, and covers between two and three thousand acres of land. The wall surrounding it is nearly eight miles in length. It is a domain of unrivaled beauty and a great boon for London. About fifteen hundred deer are in the park, in which are "Pembroke Lodge," where the late Earl famous as the Lord John Russell resided. "The White Lodge," the seat of the Duke of Leck and many other so called "lodges," though in reality princely residences. Petersham and "Hamcommon" are near Richmond Park on the Surrey side of the river. On the middlesex shore is Twickenham, famous for its classic associations and pretty houses; among the prettiest are Pope's Villa, Strawberry Hill and "Orleans House." In the church, a conspicuous edifice near the river are the graves of Pope; Sir Godfrey Kneller, the portrait painter; and Kitty Clive, the Celebrated actress.

We are now at "Bushy Park," with its mile-long avenue of chestnut trees. Toward the end of May, during the flowering season this magnificent spot is visited by thousand of excursionists. Walking across it past the historic Diana Fountain towards the south end, we reach the end of our journey "Hampton Court Palace," standing in beautiful grounds, bounded on three sides by the Thames. We entered the Park by Lion Gate, near the "Maze." A great source of amusement to youthful visitors, who lose and find themselves with the utmost alacrity. In the private gardens is the famous "Hampton Court Grape Vine," one of the largest in Europe. It is a hundred and ten feet long, with a stem nearly a foot in diameter, nicely protected by a glass roof. The Palace is a splendid pile of buildings, concerning which much might be written of great interest. It consists chiefly of buildings around three quadrangles. For many years past, the private rooms have been divided into suits of apartments, occupied by permission of the Sovereign by persons, chiefly members of the aristocracy to whom such a residence is acceptable. The Western Court, all that is left of Cardinal Wolsey's famous Palace, is entered by a finely grained archway, with an Oriel window above it. It is a hundred and sixty-seven feet square and crossing it another gateway is reached, on the turrets of which are terra-cotta busts of Roman Emperors, presented to Wolsey

by LEO X. This gateway gives access to the Middle, or as it is now known as the Clock Court. This court is a hundred and thirty-three feet long and ninety feet wide. It was remodeled by Sir Christopher Wren, who also built the Fountain Court, and the grand southern and eastern fronts, each about three hundred and thirty feet long. The great hall is one hundred and six feet long, forty wide, and sixty high. The roof is decorated with arms and badges; the windows filled with stained glass. The walls are hung with Flemish Tapestry, representing events connected with the history of Abraham. Near the entrance is an old piece of tapestry, of the time of Elizabeth, and her successor James. George J. ordered the hall to be fitted up as a theater, selected Shakespeare's Henry VIII. as the piece to be performed, rather a cynical choice by the way, the fall of Wolsey being represented in the Hall of the magnificent Palace he had built himself. Beyond the Hall is the Withdrawing room; the ceiling is decorated with the initials of Henry VIII and Queen Jane Seymour. Over the fireplace is a portrait of Wolsey, whose motto appears on the stained glass of the oriel window. The portion of the Palace containing the famous collection of pictures open to the public, are the state apartments, ranging round the quadrangle some special objects of interest we found in addition to the pictures were the "Grand Chamber," on the walls of which are trophies and large stars formed of modern and antique arms.

In the King's Presence Chamber, we saw the canopy of the throne of William III, and a chandelier of the time of Queen Anne. The wood carving on the door and chimney piece are by Grinling Gibbons. Portraits of the ladies of the time of the Court of William and Mary, known as the "Hampton Court Beauties" by Sir Godfrey Kneller are in this room, and the state bed of Queen Charlotte, and a collection of Leelys portraits of the beauties of the court of Charles II, known as "Winsor beauties" (having been removed from that castle) and a clock, which requires winding up but once a year. In the Queen's Gallery, a noble apartment one hundred and seventy-two feet long, is some Goblin's tapestry representing scenes in the history of Alexander the Great, and many curious portraits, among the four of Queen Elizabeth at various ages.

In the State Bedroom of Queen Anne the ceiling especially is worth notice, painted by James Thornhill, represents Venus rising from the Sea. In the Queen's "Drawing-room" is the famous picture "Death of General Wolf" by Benjamin West; and a splendid view over the park is commanded from the central window of this room. From the public dining room we reach the Queen's Private Chapel and other apartments, in each of which are found interesting pictures. The South Gallery contains a fine collection of pictures, and in the Montague Gallery are the Valuable water colors designed for a suit of tapestry representing the "Triumphs of the Caesars," and many other charming rooms too numerous to mention.

EDINBURGH CASTLE, RHODESWELL ROAD, LONDON, E., ENGLAND.

"Without Some Storms No Rainbow Could Appear."

J. B. QUIN.

A few days ago I saw the above lines and wondered just what could be their meaning. I believe they teach a truth which will help the Christian to pass through the storms of this life.

There are storms to be encountered in every man's life. Now just how to bear these storms is a problem for you and me to solve. At times they are more fierce than at others.

Not long since I visited an old lady nigh unto death. She told me all about her many troubles—and many they were, too. "But," she said, "I shall soon pass away from all this. I am going home soon to be with my Redeemer. Won't that be glorious?" I thought as I looked into her heaven-lighted face that the storms of this world only make it less attractive and heaven more attractive. This world fades away into darkness and yonder world comes forth in perfect light and beauty when the storms are over and we are called to go hence. It seems as if these storms are necessary in the life of the Christian. He is too apt to become haughty and independent, forgetting God as Israel did along the way to Canaan when the stream of life is smooth, calm and undisturbed. Then it is that the storm drives him back into line.

When the storm-clouds are flying thick and heavy, the lightning flashing from east to west and the thunder jarring the earth, Oh! how we long for just a moment of sunshine and stillness.

But let the storm pass and you may see in all of its splendor and beauty the rainbow making grand the eastern horizon. Just so with the Christian. These storms are coming in one way or another, but his happy thought is, that the rainbow of God's eternal love is there too with its many colored blessings.

This being true, why should a Christian murmur? God has placed about him the beauties of nature, a sublime and perfect universe with its magnificence. There is nothing imperfect in him, if there is he has made it so and not God. God's work is perfect and not to be murmured at. He has done a great deal for mankind and it is treating him with little respect indeed to murmur about the storms that come about us. Let us pray for more faith and a better life and do the very best we can and after awhile when our mission is ended, He will take us unto Himself and all will be well.

Smithdale, Miss.

Jesus and His Mother.

BY J. T. FREEMAN.

John 11:1-11.

The first miracle that our Lord ever performed was at the wedding of a relative of the family in Cana of Galilee. He seems to have been in the servant's room, when his mother sought him to tell him of the failure in the festivities for want of wine, generally supplied by the president of the

feast.

She went to him and stated the fact. His reply to her was, as far as recorded, brief and to most ears seemed rude. Most people read it with a twitch of sadness, and pass on without note or comment. When she stated the fact, his reply in our translation was, "What have I to do with you, woman." While I do not profess to be a critic in Greek, I assume that the Greek does not warrant the modern translation.

"*Ti emoi kaisoi, gunai.*" The literal reading should be "what is that to you and to me, mother?" How natural this sounds and how much in accord with what we might reasonably suppose, from an affectionate son of thirty years of age, to a loving mother.

He evidently meant in plain terms, as we might express it, "That is not our business." But I will not dwell on that. There must have been a more extended conversation between mother and son, in which she obtained her object, for as she went out she ordered the servants to obey his orders. It was natural that she should have said, "My son, why are you here alone amongst the servants?" I feel myself slighted because our kindred from the hill country will not believe my story of your divine origin. They have mixed my name with scandal and therefore they shun my companionship in the festal room, and I, like yourself, am alone. You say that it is not time yet to be about your Father's business, but can't you exert your divine power to dispel this cloud from your mother's name?" He seems to have yielded and asked her to return to the feast. She feels her triumph and therefore speaks to the servants with authority and as soon as he orders them to fill the water pots, they obey and the record tells the rest. Thus it is shown before he commenced his Father's (God's) business, he exerted his divine power to vindicate his mother's character. The term *Gunai* means woman, as we would use the word madam in a tender and respectful term. No, our Lord never said, "what have I to do with you, woman," but in a respectful and gentle tone "What is that to me and to you."

The two pronouns "*Emoi, kai soi.*" are in the dative case meaning "to you and to me." The rude boy of the street would hardly use the rough expression criticised above.

Godliness.

W. S. ALLEN.

"For bodily exercise is profitable for a little time; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come."—Timothy 4:8.

The writer would not discourage bodily exercise. It is not wrong. It is good in its place. Paul simply means to say that bodily exercise is nothing when compared to Godliness. The one serves us for a little time, the other for all time. Christianity is not shortsighted. It gives promise of good in this present life and eternal life in the world to come.

Godliness is God likeness. It is being like God in disposition and thought. Surely this is something desirable.

I. Profitable for all things: a. A godly life conducive to long life. When Israel was at Kadesh-Barnea Moses sent out men to spy out the land. Among the number, a man who had consecrated his life to God. All the years of his life he served God and was true to every trust. But his service did not sap his strength. At the age of eighty-five he says: "I am as strong this day as I was in the day that Moses sent me out."

Sin and worry shorten life. Many people bring their lives to a premature end by senseless worry. Let us heed the words of Christ: "Be not anxious for the morrow: for the morrow will be anxious for itself."

b. It makes happier homes. Where are the happy homes? The homes where reverence for the Bible and love to God is taught and enforced by godly example. Be it hut or palace if God dwells there you will find happiness within its walls. "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly."

c. It makes better citizens. It is the godly man who is anxious to see law and order prevail. Crime and places of sin are revolting to him. Such a man seeks to please God, not man.

Experience has proven it profitable. If there were no heaven and no hell I would still say live the very best life possible.

Then it has promise of good in the world to come. Little do we realize what God has in reserve for those who live godly in this world. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

II. How obtained.

a. Of course, first, the heart must be regenerated.

b. By giving attention to your life according to God's Word.

c. By exercising yourself unto godliness. Work for it! Strive for it! Struggle with all your powers for it! And God will help you!

Gunnison, Miss.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music, and we consider it a sign portending good not only to the families, but to the whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say, let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White, of this city, make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.

Partial Descriptive List of Our Books.

- The Seven Dispensations. J. R. Graves, L.L.D. \$2.00.
 The Devil in Robes; or, The Sin of Priests. \$1.50.
 Mr. World and Miss Church Member. An allegory. Rev. W. S. Harris. \$1.15.
 The Leopard's Spots. Rev. Thomas Dixon, Jr. \$1.50.
 The Americanization of the World. W. T. Stead. \$1.25.
 The Young Professor. A story of Bible inspiration. Rev. Eldridge B. Hatcher. \$1.25.
 The Southern Baptist Pulpit. Rev. J. F. Love. .75.
 The Pictorial History of the Bible. William Smith, L.L.D. \$2.00.
 The Life of Dwight L. Moody. W. R. Moody. \$2.00.
 Character Sketches. Geo. A. Lofton, A. M., D. D. \$2.00.
 Manual of Preaching. Franklin W. Fisk. \$1.50.
 Sermons and Addresses. John A. Broadus, D. D., L.L.D. \$1.50.
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 The Church: Its Polity and Ordinances. H. Harvey, D. D. \$1.00.
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 Life of Paul. James Stalker, D. D. .60.
 Fox's Book of Martyrs. .75.
 The Ministry of the Sunday School. T. H. Parton. \$1.15.
 The Preacher and His Models. James Stalker, D. D. \$1.50.
 The Church's One Foundation. W. R. Nicoll, M. A., L.L.D. \$1.25.
 The Bible Doctrine of Inspiration. Basil Manly, D. D., L.L.D. \$1.25.
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 Black Rock: A Tale of the Selkirks. Ralph Connor. .50.
 A Revolution in the Science of Cosmology. Geo. Campbell. \$1.00.
- Lessons on Morals. Julia M. Dewey. .75.
 Lessons on Manners. Julia M. Dewey. .75.
 Likes and Opposites; Synonyms and Antonyms. .50.
 Brief Baptist History. S. H. Ford, D. D. .50.
 Common Errors in Writing and Speaking. E. S. Ellis, M. A. .50.
 Side by Side. A child study. Mrs. Mullins. .50.
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 The True Estimate of Life. Rev. G. C. Morgan. .30.
 Parliamentary Law. F. H. Kerfoot, L. B., L.L.D. .75.

From Mexico.

The work in Mexico moves steadily forward. Different brethren are taking advantage of the cooler winter months to visit the churches and stations in *tierracaliente*. Brother Hatchell of Morelia, is just back from a trip to the Pacific coast. Brethren Cheavens and Marrs were to start last week from Durango, westward on a similar trip. They may be gone a month or six weeks.

The Coahuila Association held its annual meeting at Saltillo in September. A goodly number of baptisms were reported and other advances made during the past year. The Michoacan Association met in annual session a few days ago at Guayameo. This association is composed mainly of self-supporting churches. Two new churches were received at the last meeting, harmony prevailed during the session and the brethren and churches enter upon the work of another year with a hopeful outlook.

The late movement to establish a National Baptist Convention in Mexico is meeting with favor in all parts of the country. It is probable that we shall meet, organize and hold our first Convention in Mexico City about the middle of next September.

At last reports, Brother Watkins had eleven young preachers in his Training School at Torreon, and the work seemed to be moving on well. Brother Mahon is planning to organize a similar school at Toluca to be opened next February.

We have just closed a two weeks meeting with the church at Guadalajara. Every night of the second week Brother Hooker of Leon, preached to large and, at times, overflowing congregations. Tho' Brother Hooker is one of our youngest missionaries, in his studies he is painstaking, accurate and thorough, and as a result his Spanish is well nigh faultless. His sermons were carefully prepared, happily, delivered and well received. Only three persons were baptized at the close of the meeting, yet we feel that great and permanent good will be the result.

J. G. CHASTAIN.

Guadalajara, Nov. 1902.

Reply to Editor.

It seems my communication in THE BAPTIST of Nov. 6, in relation to the characterizations of the Young People's Movement, by The Commercial-Appeal reporter, has scared the editor and President Flake out of their wits. They have wholly misconstrued the sense of the article. Nearly the wholly article may be considered a burlesque, not only on the language of the reporter but the "characterizations, phraseology, technicalities and nomenclature" of others. Such as "The Church," "The Branch" "Universal Spiritual" and other phraseology applied to young people.

On reading the report I pretended to have made a perfect Whitsitt discovery. I then wanted to harmonize, "The Church" folks with the "branches." The editor's characterization of the reporter coincides precisely with my opinion. A church cannot have a branch, neither can it delegate its sovereignty. The B. Y. P. U. has the appearance of being something beyond the churches. There would have to be "The Church" to locate the responsibility of those conducting the B. Y. P. U. Convention.

The editor says, "it is an agency of the churches, and was originated by them and that they can put on foot any sort of movement they may think best. Then it is a church "movement" and might makes

right. Can a small fraction of a church do what the whole cannot do? The editor asks "Is there danger?" Not much, though a few young men started a similar move a long time ago, in the church of England which has grown in "size" as well as "authority" until it is now the most numerous church (?) in the United State, and an improvement on its mother.

The editor and President Flake have me down fine as a misinformed old fogey something after the order of the man who wanted to whip the Jew for crucifying Christ, some eighteen hundred years previous. He had just heard of it. See editorial in THE BAPTIST Nov. 13, under the caption "Is there danger" Brother Flake had written to me.

Fraternally,

W. L. MULLINS.

Laurel.

Not having noticed an account of the Laurel meeting and several brethren having asked about it, I will say a few things regarding it.

First, we may note that before we reached there the membership, headed by Sister K. C. Hall, gave the pastor and his family a "pounding," the conservative estimation of which was \$50.00.

We notice next that the congregations were large from start to finish, often times many turned away for the want of room even to stand, while people stood in the aisles and vestibule through many services.

The preaching was mostly to the church members, the object being to develop and strengthen, rather than gather in new members. Yet 27 joined, most of them by baptism and nearly all of them grown people. Some of the brethren said this was a more spiritual and helpful meeting than the one last year, in which there were 184 people to join.

At the close of the meeting the church called indefinitely their pastor, Bro. J. L. Low, at an increase of \$225.00 salary, and made him present of a horse and buggy that cost them \$165.00.

Laurel is one of the best churches in the State. They have some of the best men and women in that church that it has been my pleasure to meet. And this is saying a great deal, for I have met some of the salt of the earth in my travels around in Mississippi during the past four years. May God bless them all, with their noble pastors, is my sincere prayer.

W. A. McComb.

Ten Boys Killed on the Gridiron.

"Chicago, Ill., Nov. 25.—(Special)—Football fatalities and accidents have been many this season, and the list, as well as it could be compiled, shows an increase over previous years. Ten deaths have been reported, and more are usually heard of before the end of the year. Serious accidents number seventy, but many limbs are broken and no report is made of them. A list compiled here includes all casualties. It follows:

DEATHS.

September 25—Sioux Falls, S. D., Harry

Jordan, Sioux Falls, internally injured.

October 12—Chicago, M. H. Fleischer, depressed skull.

October 18—Hartford, Conn., C. R. Gauger, broken spine.

October 18—Sharon, Pa., W. Martin, concussion of the brain.

October 25—Staunton, Ill., E. Schmidt, internally injured.

October 25—Jamestown, N. Y., G. McClurg, Jamestown, high school, broken neck.

November 1—Knoxville, Tenn., W. Cole, Tennessee Deaf and Dumb College, fractured skull.

November 1—Bayonne, N. J. Harry Devine, injured arm, blood poisoning.

November 4—Newark, N. J., Randolph Klett, internally injured.

November 22—Lyons Farms, N. J., R. McKinney, concussion of the brain.

The seriously injured during the season number seventy."

MIDDY AIKEN IMPROVES.

Washington, Nov. 25—Midshipman Aiken, who was injured in the Annapolis-Bucknell football game ten days ago, was reported better today, and hopes are now entertained for his recovery."

I have been amazed that Christian men, engaged in training our young men preparatory to their future life work, should tolerate this brutal game. And yet some of our college presidents, encourage the game with as much enthusiasm, as the most zealous member of the "team."

Every religious paper, and every preacher in the land, should not miss an issue, nor lose an opportunity, to condemn this growing evil.

Fraternally,

S. L. HEARN.

"Heathenism."

Editor Christian Advocate:

DEAR SIR AND BRO.—Your incisive philippic at Dr. R. S. McArthur in your issue of Sept. 11, under the above heading, would be fairly well put, if you yourself had not committed the same blunder and offense which you charge against him—misrepresentation. Why you should not have seen that his reference was to the confessed rituals—Greek, Roman Catholic, and High Church Episcopal Churches, (a large majority)—and not to confessed evangelical bodies, (a small minority) is amazing to more of us than you may think. Do you mean to be understood as saying that the implication in Dr. McArthur's remark, as quoted, is untrue and heathenish as applied to the ritualistic religious bodies and their creeds above named? If so, we know not how to account for such perverseness of intellect when such volumes of testimony to the fact are accessible.

But if the good Dr. Mc. did have the Methodists and other professed "evangelical" Pedo-baptists in his mind at the time, —which we are sure he did not—then his offense is no greater than that of you Methodists and some others who persist in asserting that Baptists hold to and practice "baptismal salvation," or "no sal-

vation without immersion," when you all know that it is disclaimed by every Baptist writer of any note, and from every Baptist pulpit in the land.

Let us hope that hereafter, Dr. McArthur will be only a little more explicit, and also that your people, and especially your preachers, will have learned a lesson of fairness.

With fraternal considerations, I am,
 Yours very truly,

J. A. HACKETT, Ex-ed. *Bap. Record*.
 Meridian, Miss.

The above was written for publication in *Christian Advocate*, Nashville, but refused in the following words:

Rev. J. A. Hackett:

DEAR BROTHER—I am sorry we cannot give your letter a place in the *Advocate*. Perhaps we ought to have a column for our critics and for those who wish to ask us questions, but we have not. If the doctor did not say what was reported, or if he did not mean what his words imply, it is his business to say so; and when he speaks, we shall be pleased to give him full justice. As to Catholics, we do not think that it is quite fair to charge even them with the horrible fancy that unbaptized children are lost; yet they may fight their own battles.

As to the Methodists that charge the Baptists with believing in baptismal salvation, if there are such Methodists, do not spare them; we will not.

Yours truly,
 G. B. WINTON,
 per O. M. G.

Sept. 19, 1902.

REMARKS—This is friendly but flighty.

1. That Dr. McArthur's reference was to confessed ritualistic baby sprinklers is too plain to be misunderstood by the average intelligence.

2. To seem not to know that it is a well nigh common practice of Methodists to misrepresent Baptists concerning baptismal salvation, must be a joke.

J. A. H.

Helps on S. S. Lessons for 1903.

We will have on hand a full supply of good helps on the Sunday school lessons for 1903. Peloubet's Select Notes have long been in use, and is recognized as a first-class help. Post paid \$1.10. A smaller work, but very helpful is "The Gist of the Lesson" by Rev. R. A. Torrey. This is especially for teachers. Price 25 cents.

Please send on orders and cash, so we may be sure to order a sufficient supply, that none may have to wait a day, but every one have his help in hand by January 1, 1903. We are already receiving orders for these excellent helps.

Seminary Lectures.

Annual lecture course on the Sunday-school at Baptist Theological Seminary, upon the Sunday-school Board Foundation, beginning Tuesday, Dec. 16. The subjects and speakers are:

"What to Teach"—Dr. A. F. Schaffner.
 "How to Teach"—Dr. A. F. Schaffner.
 "The Demands of the Twentieth Century"—Marion Lawrence.
 "Whom to Teach"—Dr. A. F. Schaffner.
 "Aim of all This"—Dr. A. F. Schaffner.
 "Adjuncts in All This"—Dr. A. F. Schaffner.

THE HOME.

Keeping up Appearances.

BY E. M. IV.

"Have you heard the news? I thought perhaps you hadn't. Isn't it dreadful? Poor Mrs. Murray. I have just come from there. She is broken down completely, and has to be sent to a sanitarium for a year at least. Indeed, she may never recover—and just after moving into their new house! And her husband doing so well! Nervous prostration they call it!" Truly the ways of Providence are inscrutable! Here kind-hearted Mrs. Meigs overcame by emotion sank into the nearest chair and buried her face in her embroidered pocket handkerchief.

"It is sad enough," replied her friend, "and I am greatly shocked to hear it, and yet I can hardly say I am surprised, for I have been expecting something of the kind for a long time."

"Not surprised!" Down came the handkerchief indignantly. "Well, I am sure everyone else is expecting something of the kind? Do you suppose she broke down on purpose? I am sure she kept up as long as she could. Think how she has worked to keep up appearances ever since her husband failed! She has done without a nurse for the children, sewed from morning till night, kept up her music and frequently gone into society with him and entertained his friends, and now when all need of worry is over her health is gone and she may never be able to enjoy her beautiful new home; but, of course," added Mrs. Meigs significantly, "people who have never known reverses can scarcely be supposed to be sympathetic."

"Perhaps not," answered Mrs. Fairchild, pleasantly, "but not belonging to that fortunate class, I am not able to say. If you have a moment to spare, and will pardon my speaking of personal affairs, I will tell you why I am not surprised, and also how I once escaped a similar fate. When we were first married my husband was wealthy and we began life at the top instead of at the bottom of the ladder. After eight years of uninterrupted prosperity, came heavy losses through a bank failure. Poor Tom looked dreadfully worried when he told me about it. 'We shall have to live very differently, Kate,' he said, 'and practice the strictest economy.' I was completely overwhelmed by the

news, and, never having known the value of money, at a loss to know where to begin to economize, and a hundred wild schemes passed through my head. In despair I ordered the carriage and drove down town to consult my mother. 'Why, Kate!' she exclaimed, as soon as she saw my grave face, 'what is the matter? Has anything happened to Tom or the children?'

"No," I answered, 'they're all right, fortunately, but something dreadful has happened; Tom has lost a great deal of money, and everything is as bad as it can be.' And here I childishly burst out crying. A smile of relief came over mother's countenance as she remarked, encouragingly, 'I am glad it is no worse. I do not regard the loss of fortune as by any means the worst of evils. Sorrow, disgrace and death are the real trials, and you have been mercifully spared these. You and Tom are still young enough to begin again, and the loss of a few luxuries will not hurt you, and with plenty of common sense and pluck you will be able to weather the gale. I suppose you will at once move into a smaller house?'

"Oh, no!" I replied, 'I hope to retrench in some other way. It's such a "come down" from a big house to a little.'

"Your carriage and horses, then! You will dispense with them?"

"Sell the horses! No, indeed. Poor Tom would be lost without his drive in the park, and we must manage to keep up appearances."

"This is my plan," I continued. 'In first place, we shall give up our summer trip. It costs a fortune to go to these watering places. Of course I mean for the children and myself only. Tom must have his fortnight's shooting. It would look so badly for him not to go. I shall also dismiss my nurse and take care of the children myself and do the sewing at home. We shall have to entertain less, and really dinners are very expensive when he counts up the flowers, etc. No more opera boxes, nor costly suppers. Of course Tom will go out occasionally. A man must keep up with these things, but I shall be too busy at home to miss society, and by going out less I shall save a great deal on dress. And now you have heard my plan, mother. Don't you think it the very best?'

"No," she answered promptly, 'I think it the very worst, and I must speak my mind plainly. This keeping up appearances is all wrong and is generally fatal to happiness. It has wrecked many a home and life. Its object is always the same—to deceive the public. Believe me, the public is seldom deceived.'

"My advice would be to move into a small house in the suburbs—which would require less care and expense and where you would have plenty of fresh air and more ground for the children to play. In this way you could avoid the necessity of a summer trip and enjoy the luxury of a garden. I would by no means dismiss your faithful nurse—as nothing is more wearing than the care of little children. Rather part with your housemaid and get a good general servant. If I may suggest further—one horse will surely be sufficient to convey Tom to and from his office, as well as to afford him many delightful drives with his wife—who by adopting this simple mode of life will always find time to be his cheerful companion. Unless I am mistaken in this same Tom—he is not the man to take summer trips and enjoy the theatre among his gay friends while his worn-out wife at home enacts the dual part of nurse and seamstress."

"I think by following my plan and living simply you will also have a small margin to gratify your love of music and books. I am not afraid to venture the prediction that in a few years your husband will retrieve his losses. Resolve to live in such a way that when that time comes it may find you young and fresh enough to enjoy life and friends. And I firmly believe you can do this if you do not strive to keep up appearances."

When I reached home, Tom met me at the door and marvelled much at my cheerful countenance.

"Have you inherited a fortune, Kate?" he queried. "Yes," I explained, triumphantly, 'a fortune of good common sense, next in value, at the present time, to money' and I proceeded to lay mother's suggestions before him.

"Of course we followed them, and in time things turned out as she predicted. But for her wisdom I should have been what our poor friend Mrs. Murray is today, a prematurely broken down woman. I trust you will pardon me talking so long about myself. I did not want to be misunderstood."

"Indeed, I thank you sin-

cerely," answered Mrs. Meigs, "and I ask your pardon for thinking you unsympathetic. If there were only more wise mothers like yours, we would learn to live simpler and more sensible lives."—Interior.

Wait.

Keep still. When trouble is brewing, keep still. When slander is getting on his legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion, once, I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life rubbed a little sense into me and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed.

Time works wonders. Wait till you speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable, sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—Dr. Burton's Lectures to Yale Divinity Students.

Clergyman—"Your neighbor Smith says my sermons are rubbish." Farmer—"Ah, ye needn't mind Jim's sir; 'e's merely a mouthpiece for other folks."

THE OLD RELIABLE



ROYAL BAKING POWDER

Absolutely Pure

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BEAUTIFUL DOLL FREE.

We are exhibiting in our window this week a Beautiful Bisque Doll, 36 inches tall—brown eyes and light hair, which will hold in her hand an envelope containing her name. We will give the Doll to the

FIRST PERSON WHO GUESSES HER CORRECT NAME.

Each person will be given one guess free, then if you buy something at The ROOKERY, whether it costs 1c. or \$10.00, you may guess again.

My Guess is that the Doll's

Name is.....

Name.....

Address.....

Exact time of day.....

Date.....

Purchasers and persons guessing must fill this slip out and drop it into the box marked "Prize Doll Contest," or mail it to us, properly filled in exact time slip was written. Address "Prize Editor," The Rookery, Jackson, Miss.

In order to hint at the Doll's name, we wish to say that a person bearing her name has lived or is living at the White House, Washington, D. C.

Should there be a tie, guessers will draw for the Doll.

The Doll will be sent to the winner December 22d.

Watch for The Rookery Trumpet.

Grand Opening of Toys, Dolls, and Everything for the Holidays, Dec. 1st.

The Rookery.
THE CHRISTMAS STORE OF
Jackson, Miss.

A Cold, Hard Fact.

The clergymen of the city of Milwaukee in a recent crusade against certain forms of wickedness in their city, published the following statement:

"A minister now officiating in our city asked a policeman in whose beat are several concert saloons, 'How many of the girls going into these saloons chaste, come out as they went in?' and the answer was: 'Not one in a hundred.' A gentleman thoroughly posted, estimated six years ago that on an average seven girls are dragged or drugged to ruin in our city every week. The number now must be much larger."

If even the tenth part of such statements be true, and unfortunately there is little ground to doubt that they are wholly true, the fact ought to make not only every minister but every decent man in Milwaukee the enemy, not alone of the concert and stall saloons, but of the whole of the accursed saloon business. People keep asking for "cold, hard facts"—here is one, cold enough and hard enough, God knows.

Cures Cancer and Blood Poison.

If you have blood poison producing eruptions, pimples, ulcers, swollen glands, bumps and risings, burning, itching skin, copper-colored spots or rash on the skin, mucous patches in mouth or throat, falling hair, bone pains, old rheumatism or foul catarrh, take Botanic Blood Balm (B. B. B.). It kills the poison in the blood; soon all sores, eruptions heal, hard swellings subside, aches and pains stop and a perfect cure is made of the worst cases of Blood Poison.

For cancers, tumors, swellings, eating sores, ugly ulcers, persistent pimples of all kinds, take B. B. B. It destroys the cancer poison in the blood; heals cancer of all kinds, cures the worst humors or suppurating swellings. Thousands cured by B. B. B. after all else fails. B. B. B. composed of pure botanic ingredients. Improves the digestion, makes the blood pure and rich, stops the awful itching and all sharp, shooting pains. Thoroughly tested for thirty years. Druggists, \$1 per bottle, with complete directions for home cure. Sample free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice also sent in sealed letter.

SPICKARD'S ONE CENT HEADACHE CURE IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

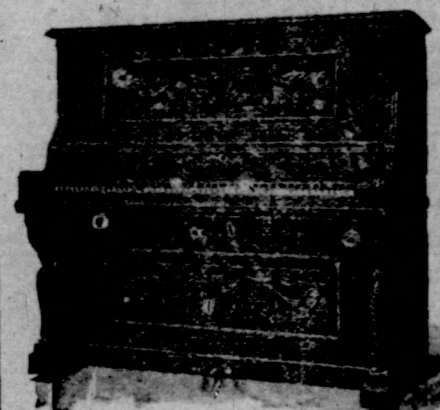
"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address DR. S. SPICKARD,

334 W. Capitol St., Jackson, Miss.

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Steel Alloy Church and School Bells. Send for Catalogue. The C. B. BELL CO., Ellensburg, Pa.

Your Home Is Not Complete



Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home! We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We sell the following celebrated makes: Baldwin, Ellington, Hamilton, Howard, Kimball, Hobart M. Cable, and other Pianos. Kimball reed and pipe, and Burdett Organs.

We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will

send you catalogues with prices and terms. Mail orders will receive our prompt attention.

Patton & White,

315 EAST CAPITOL STREET

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Mississippi College.

The Old Reliable.

FOUNDED 1826.

Of course you know of the large increase of endowment which has been made in the last twelve months. We now want

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first-class Boys and Young Men. This College has developed Governors, Congressmen, Senators, Judges, great Physicians, great Lawyers, great Preachers, great Educators, great Business Men—great men in almost every honorable calling.

**Let the Boys Come!
Let the People Help!**

and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable.

Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

GOOD TO LOOK AT

As well as good to eat, are the fowls bred to the standard. Healthy, vigorous and abundant egg producers—are the famous

BARRED ROCKS.

Eggs \$1.50 per setting of 15. Write for particulars of fowls.

**W. R. TATE, Breeder,
Goodman, Mississippi.**



Department.

W. P. PRICE, EDITOR.

Home Readings.

Monday, 8. Christ on second tour; warnings to Scribes and Pharisees. Luke 8:1-18; Matt. 12:22-45. Compare Luke 9:50.

Tuesday, 9. As Luke tells it in chapter 11:14-35. Compare Luke 8:21.

Wednesday, 10. Christ's real kindred. Matthew 12:46-50. (Parallels: Mark 3:31-35; Luke 8:19-21.) Compare Luke 14:28.

Thursday, 11. Parable of the sown seed and its growth. Matthew 13:1-23. (Parallels: Mark 4:1-20; Luke 8:1-15.) Compare Matthew 4:10.

Friday, 12. All things shall be revealed. Mark 4:21-25; Luke 8:16-18. Compare Matthew 10:26.

Saturday, 13. The tares and wheat. Matthew 13:24-43. (Parallel: Mark 4:26-34.) Compare Matthew 24:31.

Sunday, 14. Prayer Meeting. Our Fellowship. Psalm 133:1-3; 1 Corinthians 12:12-27.

Sunday School Lesson. The Boy Samuel. 1 Samuel 3:6-14.

—Dr. Spilman writes The Baptist and Reflector that he found many live things in his tour of Mississippi; but, "the liveliest thing was the B. Y. P. U. Convention at Oxford." And yet about 99,900 of our folks were willing to miss it.

—If you want to awake the activities of your church, and are not equal to the task, make an appointment with Brother Joseph T. Watts, Traveling Freight Agent, I. C. R. & Co., Jackson, Miss., and you will never regret it. He was reared a Catholic and it will almost melt any heart of stone to hear him tell of his conversion, which he does, very modestly in his talk.

—Field man, Landrum Leavell, rejoiced many hearts by coming down to Jackson Sunday night delivering his heart talk on "The Call and the Cost." Have him to deliver it in your church, if you have never heard it.

—The Second Church Union, of Jackson, has solved, to its own satisfaction at least, the matter of taking the Christian Culture work. Have a twenty minutes devotional exercise, then form the whole number present into a Sacred Literature Class, or Missionary Class, as the case may be, and as it does happen to be once a month, with the pastor, or a greater than he, as teacher. It will do the business. Then take the Daily Bible Readings every day in your daily devotion, and reading at home of course. Bro. Watts had the union last Sunday afternoon, most happily following this order.

Christian Rewards.

BY A. J. AVEN.

In an article such as this must necessarily be, it is impossible to enumerate all the rewards that bless a Christian life.

Pleasure. The pursuit of pleasure is or should be engaged in by all people. In our free country it is guaranteed in the very structure of the government. That the hope of reward plays a large part in provoking our activities cannot be denied, and this is right. If God has so created us that in the pursuits of life, pleasurable sensations arise, either in the hope, or the attainment, of rewards secular, why should it not be right to rejoice in the hope of the blessings which our Lord has promised to those who faithfully follow Him? The upright life has the exceeding pleasure of knowing that God is pleased with righteousness, for we read what David said in his last recorded prayer just before his death, "I know also, my God, that Thou triest the heart, and hast pleasure in uprightness." In the economy of life, there is a principle of compensation running throughout the equation, which guarantees that we shall receive whatever reward we seek, and our pleasures come from the gratification of our dominant passions. But the dominant passion itself is due to the culture we give it, in other words, "life is what we make it." If a man cultivates selfishness and makes that the ruling passion of his life, he will find his chief pleasure only when he is receiving. While on the other hand, the man who has trained his mind to thoughts of kindness and his hands to deeds of charity, finds his chief delight in giving and serving.

Power. There is an innate principle in human nature to love and seek power, and when power is lawfully attained and wholly consecrated to God I am persuaded that it is not displeasing in the sight of God, for it is but a fully developed and rightly used talent which God himself has bestowed. In the parable of the talents, the Master seems to teach in unmistakable terms that we are held responsible for the power intrusted to us, "thou hast been faithful over a few things; I will make thee ruler over many things, enter thou into the joy of thy Lord." Again, the faithful servant, however weak, has the assurance of God's presence, for in Isaiah 4:29, it is written: "He giveth power to

the Saints, and to them that have no might he increaseth strength. Even the youths shall faint and be weary and the young men shall utterly fall; But they that wait upon the Lord shall renew their strength; they shall mount up with wings as the eagles; they shall run and not be weary; and they shall walk and not faint." The greatest blessing that comes to us as a power, is the power to become the Sons of God. "As many as received him to them gave he the power to become the Sons of God." Having exercised faith by which this power is gained, we have the reward of everlasting life.

Profit. Any subject discussed from an economic standpoint necessarily involves the idea of profit and loss. Christ Himself used the terms in that question "What is a man profited if he shall gain the whole world and lose his own soul?" Christ in speaking of the saved called them the "Children of God." Paul says that "the spirit itself beareth witness with our spirit that we are the children of God, and if children, then heirs; heirs of God and joint-heirs with Christ. What it means to be a joint-heir with Christ is beyond the mental vision of a finite mind, but we can understand that God's people are granted the privilege of "laboring together with God" while on this earth and a guaranteed promise of a home in heaven when the days of our sojourn on earth are ended, for we read from the Master's own Words, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."

In this precious promise, all that is worthy in the human heart is stirred, for a happy home is the acme of all our experiences of happiness in this life. I would that all Christians would think more on the rewards promised in the holy Word, and be prompted to "press toward the mark for the prize of the high calling of God in Christ Jesus."

How a Minister Was Helped.

The following letter from a well-known minister of Buffalo speaks in high terms of the value of Vernal Saw Palmetto Berry Wine as a builder of physical, mental and nerve forces. We will show the original letter to any interested party who will call at our office:

Vernal Saw Palmetto Berry Wine, Buffalo, N. Y.
Gentlemen—Unsolicited, and for the public good I freely give this word of commendation to your excellent medicine. I have used it at different times for the last year or two with good results, but my experience with it during the last five or six weeks has been exceptional. Aside from my regular work which I had on my hands some literary work which I was under the necessity of doing over hours. The task was a strain upon me, and I know that I could not have carried it through successfully if I had not been for your Vernal Saw Palmetto Berry Wine. For brain-workers who would keep their system in good condition I know of no medicine equal to yours. I am of the opinion that it is a remarkable builder of physical, mental and nerve forces of the body.
Sincerely yours,

What stronger evidence than the above is needed to convince the most skeptical? We can only urge that everyone who has stomach trouble or constipation give Vernal Saw Palmetto Berry Wine a fair trial. It will cure these troubles, build up the entire system so you can eat well, sleep soundly, think readily and enjoy life.

A small trial bottle of this wonderful preparation will be sent free and prepaid to any reader of THE BAPTIST if they will write and ask for it. Address your letter to the Vernal Remedy Co., 101 to 107 Seneca St., Buffalo, N. Y.
Vernal Saw Palmetto Berry Wine is sold by all the leading druggists.

Go to your druggist and get a bottle of

Parker's Kidney Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.
Byron Lemly.

Dizzy?

Appetite poor? Bowels constipated? It's your liver! Ayer's Pills are liver pills.

Want your moustache or beard a beautiful brown or rich black? Use Buckingham's Dye
50 cts. of druggists or R. P. Hall & Co., Nashua, N. H.

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"I know Tetterine to be a radical cure for Tetter, Eczema, Salt Rheum and all kindred diseases. I never prescribe anything else in skin troubles." Dr. M. L. Fielder, Eclectic P. O., Ala.

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J. T. SHUPTRINE, Savannah, Ga.
Sole Proprietor.

BIG WAGES TO MEN AND WOMEN
Mr. Tassell made \$1,500 the first five months.
Mr. Wise, of S. D., \$12,1st day. Mr. Clark, of Vt., \$9 first day. Mr. Doerge, of Mo., \$10 one afternoon. Mr. Elliott, of Pa., \$17 first two days. Mr. Howard, of Ia., \$39.50 in one week. Hundreds of others making big money selling and appointing agents for Quaker Yeager Bath Cabinets. Prices reduced. Let us start you. We furnish everything. Anyone willing to work can make \$25 to \$40 a week easy. Greatest money-maker known. Just what everybody needs. Wonderful Seller. We're old firm. Capital \$100,000.00. Write for New Firm, Terms, Etc., FREE. Address, WORLD MFG. CO., 619 World Bldg., Cincinnati, O.

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany a copy of notice.]

Hood.

Dovie, daughter of S. T. and L. A. Hood, was born Oct. 8, 1892, and died Nov. 23, 1902. Her remains were laid to rest in the Allen family cemetery in Marion county, Miss., the funeral service being conducted by her pastor.

Dovie was not thought to be seriously ill, until a little more than a day before she died; and while she had never made a public profession of faith in Christ, her parents feel sure from her talk in the home that she trusted Him and is saved. Many friends and relatives of the family, and schoolmates and companions of Dovie, attended her burial thereby showing how much they loved her.

Dearest loved one thou hast left
And we miss thee all the time;
But again we hope to greet thee
In that heavenly home of thine.
L. D. POSEY.

Maum.

Died at his home in Bolivar county, Miss., four miles west of Shaw, on Nov. 25th, Rev. M. B. Maum, at the age of seventy years. He was received into the fellowship of the Rehobeth Baptist Church, Rankin county, Miss., where he was licensed to preach about the year 1866.

The greater part of his life service was spent in Madison and adjoining counties. He lost his wife in 1898, and removed to Washington county to his daughters, Mrs. J. B. Lee. After remaining there a few months he settled on the farm where he died.

He began at once hunting up and organizing churches in that destitute region, preaching to them the gospel of his Savior whom he loved to serve.

He was engaged in pastoral work during his ministerial life, was humble, modest and unassuming, but bold in presenting the truth.

He was a profound Bible scholar, having dug it out by studious application and the aid of the Holy Spirit. He was a logical and attractive speaker, and an able preacher. It may truly be said of him, he was a good man, had fought a good fight, had finished his course, had kept the faith, henceforth there is laid up for him a crown of righteousness.

"Then let it fade, this dream of earth,
When I have done my life-work here,
Or long or short, as seemeth best,
What matters, so God's will appear?
I will not fear to launch my bark
Upon the darkly rolling floods.
'Tis but to pierce the mist—and then
How beautiful to be with God."
W. T. STOVALL.

Married.

Jones-Briant.

Mr. Thos. S. Jones and Miss Lizzie Bryant were united in marriage at the bride's home at Oakley, Miss., at 10 a. m., Nov. 23, 1902. H. H. Webb, officiating.

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Our Little Ones	5 "	20 "	
Young Reaper (semi-monthly)	3 1/2 "	14 "	
Young Reaper (monthly)	2 "	7 "	
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writes FRED BLODGETT, of N. Y. J. L. HARRIS, of La., writes: "An making \$100 to \$200 every day I work." MRS. J. M. ANDERSON, of Iowa, writes: "I made \$100 in one week. So can you, doing likewise. So can you, making \$100 to \$200 daily made plating jewelry, tableware, bicycles, metal goods with gold, silver, nickel, etc. Enormous demand. We teach you FREE. Write—offer free."
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or pain in the back, immediately relieved and cured in one day. Sparhawk Rheumatic Cure is guaranteed to cure Lumbago or money refunded; price 50 cents. Send for testimonials.
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Giving.

It is an easy matter to say how much we would give if we had what we do not now possess. The following story is a good illustration of this kind of spirit in giving. One native convert said to another:

"If you had one hundred sheep, would you give fifty of them for God's work?"

He replied: "That I would; I would be willing to give fifty."

"If you had one hundred cows, would you be willing to give fifty of them for the gospel work?"

"Oh, yes, I would," was the prompt reply.

"But you would not do it if they were one hundred horses, would you?"

"Oh, yes, I would. You would see that I would."

"But if you had two pigs, would you be willing to give one of them?"

The man's countenance fell, and he quickly replied: "No, I wouldn't. You know I have two pigs, then do you ask me that?"

He was willing to give what he had not, but when he had he was not willing to give.

Another incident found in an exchange, needs no comment to enforce its application. A Christian man became interested in missions. His first earnest prayer was, "Lord, save the heathen."

Later he changed the prayer to the more earnest petition, "Lord, send missionaries to save the heathen."

This interest deepened, and he prayed: "Lord, if you have not anybody else to send, send me," and prayed with all the fervor of his heart. Then, in the truest humility, he added:

"Lord, I am in earnest; send me; but if you cannot send me, send somebody." Still lacking assurance, he prayed for the spirit of a submissive will and consecrated possessions: "Lord, send whom thou wilt; but help me to pay my share of the expenses," and this proved to be the right prayer.

Two most important principles are illustrated in these incidents. We should give from what we now have, and not wait to get more before giving to the Lord. "For there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not." It is also true that the Scriptures place great emphasis on the privilege of going, and the blessedness of sending.

"How shall they be without

a preacher? And how shall they preach except they be sent?" Blessed the missionary that goes; happy the giver that sends!—The Missionary.

Eternal Day.

Thank God for His eternal day. There shall be no night there, with all its accompanying terrors. No night indicative of the cessation of labor; no night indicative of decay and death; no night indicative of sin. All these things shall take wings and flee away before the glory of His face.

A little girl sat, and, as she held her father's hand, looked up into his face with love and a deep, settled peace. All things had changed in the home. Only a little before she had sat up at night with her mother to await the drunken return of her father, and sometimes it was far on toward the morning before the dull thud would be heard at the front door; and the patient tearful mother would go down to let in the man who, promised to be faithful to her and to love and cherish and protect her through life.

But all had changed now. The man had found his way into a rescue mission, and kneeling in the deepest penitence had given his heart to Christ. He had returned to his God, to his home, and to his wife and child.

And now, the little girl was looking into his face. The remembrance of the long dread nights of anxiety and waiting came to her, and then the consciousness of the joy of the present was upon her. And she said, "Father, it seems as if there were no more nights. It seems as if it was only day."

So in heaven, the remembrance of mourning and death and sin will leave us, and we shall dwell in the consciousness of light because there shall be no night.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

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Regulates the Liver, Stomach, Bowels and Kidneys

For biliousness, constipation and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness, heart failure and nervous prostration. For fever, chills, debility and kidney diseases, take Lemon Elixir. Ladies, for natural and thorough organic regulation take Lemon Elixir. 50 cents and \$1.00 a bottle at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBBARD.

MOZLEY'S LEMON HOT DROPS

Cures all Cough, Colds, Sore Throat, Hoarseness and Bronchitis. 25c. at Druggists.

there:

Soon shall come the breaking of God's eternal morning. The Sun of Righteousness shall shine forth in all his splendor. Even now I seem to see the hills of that far-away country, lighted up with the glory of his face. There shall be one long eternal day, for there shall be no night there.—F. W. Hatch.

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Arrive Gulfport, 11:15 a. m.	10:00 p. m.
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BY W. H. PATTON.

Liquor Traffic.

In dealing with the question of the sale of intoxicating liquors two courses are opened to the State government: (1) To allow free sale; (2) To prohibit. In permitting the free sale the State is simply passive, neither authorizing or forbidding the traffic, but merely allowing it to exist. In pursuing the license policy the State assumes a positive attitude, recognizing the business as legitimate, and granting a certain person, upon complying with prescribed conditions, the privilege of following it, at the same time prohibiting all others from doing so. In adopting the policy the State likewise assumes a positive attitude, but in this case it condemns the traffic and positively forbids any person to engage in it.

The license system is iniquitous in its nature and results. What is the legitimate object of civil government? The constitution tells us that governments are instituted to secure to us our inalienable rights, among which are life, liberty and pursuit of happiness. Centuries ago Cicero proclaimed that "to secure to the citizens the benefits of an honest and happy life is the grand object of all political associations." Blackstone says that "The principal aim of society is to protect individuals in the enjoyment of their natural rights;" that "no man has a right to use his property to the injury of another, and the consent of the party injured is no mitigation of the offense."

Protection then, is the primary duty of government—the protection of the individual in person and property, and the protection of society from anything tending to injure and corrupt it. It is in obedience to this principle, that certain acts are pronounced crimes and punished as such. The sale of intoxicating liquors as a beverage, whether authorized or unauthorized, is an attack upon the rights of the citizen and a direct agent in the promotion of social corruption.

1. It causes nearly all the assaults, murders, arsons, thefts and burglaries. These licensed nurseries of vice send forth a host of temporary lunatics, to endanger the person and property of quiet, law abiding citizens, and fires, burglaries, assaults and murders are the result. If these

saloons are licensed, does not the State authorize the results, which, of necessity, follow, and thus attack, instead of protect its citizens?

2. It is a cruel attack upon the weaker and more helpless members of society, the wives and children of drinkers. When they return at midnight mad with liquor, does the State reach out its strong arm to shield the wife and little ones? While it licenses these houses to deal out liquid fire to the husband and father, does it not attack instead of protect the weak and helpless? It not only fails to protect, it actually authorizes the traffic which exposes the wife and children to this daily recurring danger.

3. The liquor-traffic licensed or unlicensed, encroaches upon the rights of the drinker himself, taking from him his property without rendering any valuable consideration in return; impairing his health and strength and not infrequently taking his life. The fact that he consents to the robbery, injury to health or murder is no excuse. A person assisting in a suicide is held guilty as accessory to murder. The consent of the suicide does not absolve him. Gambling is held as a crime, though the person defrauded consents. The liquor-dealer, therefore who imperils the life or impairs the health of the drinker, or takes his money and renders him no equivalent for it in just so far encroaches upon his right to life, health or property and the State if it grant him a license to do this, itself encroaches upon the right of life, health and property

Asthma

"My daughter had a terrible case of asthma. We tried almost everything, without relief. We then tried Ayer's Cherry Pectoral, and three bottles cured her."—Emma Jane Entsminger, Langsville, O.

Ayer's Cherry Pectoral certainly cures many cases of asthma. And it cures bronchitis, hoarseness, weak lungs, whooping-cough, croup, winter coughs, night coughs, hard colds. 25c., 50c., \$1.00. All druggists.

Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows.

Daily movements of the bowels are necessary to health. Ayer's Pills are gently laxative, purely vegetable. J. C. AYER CO., Lowell, Mass.

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Mr. W. W. Leavell, Nevada, Miss., says: "Royalline Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to case pain. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers in medicines.

For Constipation, Biliousness and Headache, Panol Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

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Mr. F. C. Parker, Hillsdale, La., says: "Royalline Oil is, in my opinion, the best all-round medicine I ever saw. I find it the best seller as an Antiseptic."

of the citizens thus injured by it.

See the effect of intoxicating drink upon the children of parents addicted to its use, and the consequent physical, mental and moral enfeeblement of a large proportion of the community, and the young men and boys who go down into vice and crime directly through its use every year before our eyes, and become thieves, vagabonds, tramps, paupers, lunatics per chance murderers. Could we put a license high enough to compensate for this? Prohibition is God's way of dealing with sin, and any law licensing it is an enemy of God and man.

May God help the good people of this State and nation to see the enormity of this government licensing the traffic in our boys and young men and may they rise as one man and prohibit a traffic that is evil and only evil.

—OUR EDITIONS OF—

Matthew Henry's
Commentary

Are the best, because they contain all that any other editions do; and more, too, for ours have the Prefatory Notes by Dr. John A. Broadus, the illustrations and extensive foot notes—all of which are valuable and are not to be found in any other editions.

They are printed on good paper and are well bound in durable cloth.

3 volume edition only \$6.00 (Original price \$12.00.)

6 volume edition only \$7.20 (Original price \$12.00.)

Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

THE BAPTIST,
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READ THIS IF YOU ARE GOING WEST.

The Iron Mountain will sell one-way tickets to points in Arkansas, Louisiana and Missouri, all points in Texas, Oklahoma, Indian Territory, at ONE-HALF of the standard one-way rate, plus \$2.00. For example: The present one-way rate from Memphis to Dallas, Texas, is \$14.30; one-half of this rate is \$7.15, which added to \$2.00, makes selling rate \$9.15. These tickets will be on sale October 21st, November 4th and 18th, December 2nd and 16th, 1902; January 6th and 20th, February 3rd and 17th, March 3rd and 17th, April 7th and 21st, 1903.

Iron Mountain will sell round trip tickets to the above named States and dates at ONE FARE, plus \$2.00, with stopover at pleasure, good three weeks return.

For further information, address ELLIS FARNSWORTH, Traveling Passenger Agent, H. D. WILSON, P. and T. A., 514 Main St., Memphis, Tenn.

Personal.

—Every pastor in the state should read "The Pastor and Sunday School." It will prove helpful.

—Basting Hymns seems to be leading in the song books now being bought in our State. Within the last ten days we have shipped out of 12 dozen copies of this popular collection.

—Rev. W. S. Cullum spent last Lord's day in our city. He will not leave Gloster, where he has ministered for four years. He offered his resignation, but his people could not release him.

—Mr. B. T. Hobbs, editor of the Brookhaven Leader, was in the city Tuesday. He is, as of old, hard at work along prohibition lines. He deserves much credit for what he has done in this work.

—If in need of any set of books, take the time to write to the Mississippi Baptist Publishing Co., telling them what you want and asking them to send you their new catalogue of their splendid line of books.

—On their return from the Fifth Sunday meeting several brethren made us a call, among whom were Rev. P. I. Lipsey, Rev. S. G. Cooper and Prof. A. J. Aven, who reported helpful exercises, notwithstanding the inclement weather.

—On November 30th the church was constituted at Lyman, near Gulfport, on the G. & S. E. R'y. Rev. W. J. Harvey had just closed a meeting there. The church organized with 17 members, and one awaiting baptism. Rev. L. Stone was called as pastor.

—Bro. Landrum P. Leavell spoke at the First Baptist Church Sunday evening to a good congregation. He is always appreciated by our people. He seems to love his new work and is getting well into it. Local Sunday Schools and Unions that desire his help write him at Oxford. He can help you.

—"Mrs. Wiggs of the Cabbage Patch" is proving to be one of our best sellers. It has for seven months consecutively held the lead in its sale. In the field of fiction there is nothing more refreshing and helpful. "It is the story of a brave Christian woman, who under the most discouraging circumstances, still keeps a smiling face toward a confident tomorrow." It has been styled a "sure cure for the blues."

—Harris Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions than any other business college. Why don't you take a course with them, and then start you at \$50.00 or \$60.00 per month? They have had, during the last few months, thirty-nine applications for bookkeepers and stenographers, that they could not supply; salary from \$10.00 to \$75.00 per month. Recently twenty-one of their students secured good positions in ten days.

—Save the pennies for the baby. Save them for yourself by making your Christmas purchases at The Bookery. Wonder what they are up to this week? It's a big doll they are going to give away to the first person who guesses her name correctly—first guess by mail or in person. See their ad. and make a guess just for fun. The Bookery is the biggest thing in the State in the way of a Holiday store. If you can't get there during the holidays, write them your wants—they'll treat you right.

—Dr. Z. T. Leavell preached a fine sermon on last Lord's day at the First Baptist Church, Jackson, being strong

and courageous for the work God has designed for us in this world. Dr. Leavell is one of Mississippi's best preachers and writers. He is justly numbered among our strongest and most efficient men. As a historian, he stands possibly without a peer. He is now engaged in completing the history of Mississippi Baptists, being associated with Dr. L. S. Foster in this valuable service to our people.

Notes.

A pretty home wedding at the home of Rev. Geo. Whitfield at Clinton was that of his son, Jesse Whitfield and Miss Sadie Robertson of Vicksburg. The place was made beautiful for them and they begin life with faith, hope and love.

Thanksgiving was a delightful occasion with us at Clinton. Wednesday night we had what I thought was the best prayer-meeting we ever had. So many testified sincerely and gladly to the goodness of God, and it was a genuine service of praise. Thursday, Dr. Johnson preached a fine sermon and the people made an offering to the Lord in favor of the Orphanage. It seemed a pleasure to them and it amounted to one hundred dollars. Besides this, Hillman College gave \$50 to furnish a room at the Orphanage. The pastor also acknowledges great personal kindness. We had a helpful fifth Sunday meeting at Flora. Missions was talked for two days, beginning Friday night and closing Sunday night. The people came out pretty well for bad weather and gave on Sunday a good deal the best contribution for Foreign missions it ever did. Those who took part in the programme were Bros. Nutt, Lowrey, Aven, Yarbrough and

P. I. LIPSEY.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this Tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's family Pills are the best.

DR. J. W. KEY,
DENTIST.

Rooms over Western Union Telegraph Office

A Statement.

The church at Clinton some time ago had to exclude J. L. Gilbert for dishonest business dealing. He was received into our church by letter recommending him as a minister. This is published in justice to any who may be concerned.

P. I. LIPSEY.

Notice.

At the meeting of the Convention Board, in the Mission Room in the First Baptist Church in Jackson, some one left a pair of nose glasses. The glasses are in my possession, and may be had upon application.

Z. T. LEAVELL.

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